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The quotation *Smilax* has given us from the *Church Times* merely shows that the writer of it has fallen into the same error he himself has done, in misusing the word, "excommunicate," and moreover that he has also made a glaring misstatement for the benefit of "puzzle-headed people," which is in direct conflict with the rubric at the beginning of the Burial Office, in which it is expressly stated that it is not to be used over any that die "excommunicate, or have laid violent hands upon themselves," whereas this writer declares that "the Church has never refused the rite of burial to the baptized who have not committed the sin of self-murder."

H

Church Membership.

SIR,—As it seems to me this subject is very far reaching in its consequences, may I be allowed a few words in order to present a few difficulties which seem to be in the road to the acceptance of *Smilax's* view of the matter. St. Paul lays down the principle that the Church can sit in judgment only on its own members (1 Cor. v. 12, 13.)

So the baptized alone were subject to the discipline of the Church. Catechumens could never become penitents. A man excommunicated was subject to a course of discipline, and therefore must have been—in fact he was—esteemed a member of the Church, although "shut out from holy duties" according to Hooker's phrase. And so we find "excommunication belongs to the class of corrective or medicinal penalties, not to the vindictive." (See Mead on Augustine's sermon 351.) The Canon law lays down clearly that excommunication is "*disciplina, non eradicatio*," (Corpus J. C. 37. can. xxiv. qu. iii.) This truth seems most clear, else—supposing excommunicating of man meant that he ceased to be a member of the Church, why, being "without," was he subject still to Church discipline? God alone judgeth them without (see 1 Cor. v. 13.) Then again, from the usage of the Church Catholic from the beginning, and our own branch of the Church, it is clear that none can be admitted to Holy Communion but baptized persons, not in a state of excommunication. The theory of penitential discipline was this:—that the Church was an organized brotherhood, empowered to deprive unworthy members, in differing degrees, of the privileges of communion with her—and from the beginning down to the elaborate Penitential Stations of the 4th century, the whole system rested upon the principle that she was disciplining, not those "without," but her own members and children—and this notwithstanding that some writers talk here and there loosely of cutting off from membership, instead of the privileges of the Church. The question of the greater excommunication does not touch the present difference of opinion. I would also draw *Smilax's* attention to the fact that our Canons recognize the greater excommunication, by the injunction that a minister is to bury a man, "except the party were denounced excommunicated, majori excommunicatione."

(Canon 68). Far be it from me to say anything to lessen the importance of Communion, and although the Holy Eucharist is the feast of spiritual strength, yet I need scarcely remind *Smilax* that the Church teaches that God is not confined to that Holy Sacrament in feeding the soul of His baptized children,—otherwise children and young people, until they are communicants, would be absolutely "lifeless" spiritually, and we should have to practice the Eastern custom of infant communion. Granted a non-communicating baptized adult be in a state of spiritual childhood, he is not necessarily "lifeless." And although our Lord's discourse at Capernaum has no doubt reference to the Eucharist, yet if "the word that quickeneth" were absolutely confined to the ordinary channel, viz., the Eucharist, it was the direct vengeance, and not a loving discipline, that prompted the Church to withhold it from her erring children. I may also observe that some Romanists as well as Reformers have denied that this discourse refers to the Eucharist. The late Archbishop Magee wrote as follows: "A man becomes a member of God's family and therefore a child of God in his baptism, but that does not mean that he will be afterwards an obedient child. . . . all a Christian ought to be. That is quite another thing. If you ask me what is an Englishman, would you think I was giving you a true answer were I to say an Englishman is a loyal, patriotic, law-abiding subject of the Queen? . . . What makes an Englishman? . . . It is being born an Englishman, and so with regard to Christianity. He is born a Christian in his baptism but it does not," &c. Then he illustrates the same thing with the Prodigal Son. He did not come home to be made a member of the household, he came home because he was a member.

If *Smilax* means absolutely what he says about a non-communicant being spiritually lifeless, then they need regeneration, Holy Communion is not a sacrament of regeneration, but a feast for sustaining "life" already possessed; non-communicants would need re-baptism according to *Smilax's* theory, and this would

bring him into conflict with the whole Church, and into agreement with large numbers of Christians, outside the pale of obedience to the Apostolic ministry. The judgment on the branches, the division of the fish, and the gathering of the tares, God alone can accomplish. The Church will discipline her members and her members only; the final separation, the presentation of the Church without spot or wrinkle and any such thing, Christ himself, and Christ alone, will accomplish.

W. B.

A Visit to our North-West Missions.

SECOND LETTER.

SIR,—I arrived at Calgary at 2.30 a.m. on the 10th July, and was soon under the hospitable roof of the Bishop. The afternoon of the same day the Rev. G. Stocken drove me out to the mission house on the Sarcee Reserve, where a warm welcome was extended me by Mrs. Stocken and the other members of the family, and I soon felt that for my intended stay of two months this would be home to me in the truest sense of the word. "And why," may be asked, "did you elect to spend so long a time on this Reservation?" And I would answer, "for three reasons." First, the bishop of the diocese wished that Church workers should know more about and take a deeper interest in these Indians, who so sadly need our helping hands to raise them out of their present state of degradation and superstition. Secondly, during our trip last summer, Mrs. Cummings and I were able to spend but a day at this Reserve, in which time we could not learn very much. Thirdly, I was anxious to see something of and take a part in the school work, and now that the two months are over, I feel that the time has not been lost. The Indians on this Reservation number about 280, half of whom are under age; they are supposed to be a branch of the Beavers. Their language is exceedingly difficult; I was told that only one white man succeeded in mastering it, and he died soon after; it has nothing of the music of the Blackfoot, but is guttural and harsh; neither, as a rule, have these people as fine a physique as the former, but intellectually they are superior. Their chief, "Bull Head," stands over six feet, is about 50 years of age, and nearly blind; he does not go about in gaudy trappings, but is usually more shabbily dressed than his followers. Their wealth lies principally in their horses, though some go in for farming on a small scale; they are not as yet over-fond of work, expecting good wages and little to do, but it is necessary to employ them if they are ever to learn to help themselves. During my stay the Blackfeet (to the number of 86) came on a visit to the Sarcee, bringing with them their "Kais Pas," a dance which they had bought from the "Bloods" the previous summer, and which is said to have originally belonged to the "Sioux." It requires a certain kind of dress and accoutrements, and while in possession of one tribe cannot be performed by others; it lasts four days and nights, and the monotonous sound of the tom-tom and the hi-hi of the dancers could be heard at all hours; The Sarcee have paid 17 horses for their right to it; no religious ceremonies are supposed to attach to it. Another strange sound I heard late at night, and in the early morning, was "waiting" for the dead; Crow Chief lost two children within a few days of each other, and the parents and other members of the family would sit outside their teepees, or on the top of the hill, and then they would make the most frightful sounds, being accompanied by all the dogs in the camp; to an unaccustomed ear it is most thrilling and blood-curdling. Crow Chief's wife said that if her children lived she would make the "sundance" this year, but as they died the dance seems to have been abandoned. One evening Mr. Stocken gave a feast, when about 150 Indians were present, and it was marvellous to see the way in which they disposed of meat, bread, stewed apples, buns and tea; I am sure I filled one Indian's tin cup a dozen times. The children were made happy by a variety of games, and both winners and losers received prizes. I was much amused when the children brought their dolls to school next day, to see that they had arranged their hair and painted their faces in the same grotesque manner as they do their own. The day school at the mission opened on the 28th July; this school is at present conducted by the Rev. W. Stocken, but it is earnestly to be hoped that he will soon be set free for other and more important work. In the afternoons I took the girls for knitting and sewing; found them very obedient and quick to learn, but seldom was the attendance satisfactory, and when we visited the camps to learn the reason, the parents would say either they did not know when the children went (which was no doubt true), or, "Give me some tea or tobacco and I will send my children to you." At the West camp 5 miles from the mission, a number of Indians are camped under a minor chief, "Big Wolf." We drove over one day to see the school. There I found a pretty little building beautifully situated;

Mr. Stanley Stocken is in charge of it; the attendance is rather better, but one cannot fail to feel that day schools among Indians are, as a rule, a failure; even were the children regular, the influence you can bring to bear on them for a few hours daily cannot counteract the evil effects of the camp life. One good boarding school would accomplish more in a few years than would a dozen day schools in a life time, and I feel confident that if one were started on this reserve, much permanent good would result. The Government do not seem to see their way to giving a grant towards such a school, so it is to be earnestly hoped and prayed that the Church will take up the matter at as early a date as possible, and I am sure the Women's Auxiliary could be looked to to give efficient aid when required. Missionaries in the North-West have many discomforts to put up with, and not one of the smallest (when they have long distances to drive) is poor horses, particularly the kind that have the happy knack, when partly up a steep and dangerous hill, of backing you down again, it may be over a cut bank, or into a creek; such might have been my experience one Sunday going to church, had I waited for the finale, which I assure my readers I did not. The following incident must have been very laughable to all but the participants. One day the missionary and his wife started for a church about four miles off, intending to clean and put it in order for Sunday; going up the same hill where I had my experience, the horse stopped and could not be induced to take another step, so the drivers had to dismount, and while one pulled the horse, the other whipped it; at last, nearly exhausted, they managed to get him to the top of the hill, when he lay down and broke the shaft. The final scene was the return home, the missionary pulling the buckboard and his wife the bucking horse, all getting through the creek the best way they could. If that would not try the patience of a man (to say nothing of a woman) I don't know what would. Should any kind friends feel disposed to present the Rev. Mr. Stocken with a pair of good horses, he will be supplying a much needed want, and will receive the grateful thanks of the recipient. You will be pleased to hear that a branch of the Women's Auxiliary has been formed in the diocese of Calgary; pray that it may be a living branch, bringing forth good fruit. My next letter will contain an account of my visit to the Blackfeet schools, and an interesting trip to the Touchwood Hills.

L. PATERSON.

Sec.-Treas. Dorcas Dep. Toronto W.A.

Notes and Queries.

SIR,—Will you kindly answer and explain the following:

1. Why is the prayer for the "Church Militant" always left out in the Ante-Communion service, except on Communion Sundays, by certain ministers?
2. Why is the bread and wine placed on the table before the service commences?
3. When the words "let us pray" occur in various parts of the service, why are they always omitted being said by the minister?
4. What principle is it supposed to inculcate by refusing to have the communion except upon the regular monthly Sunday—say for instance on Christmas day, Ascension day, Whitsunday or Trinity Sunday?
5. Is it customary to have an irregular communion on the Sunday before confirmation, so that the candidates can have their first communion before confirmation—the Bishop being present on the following Sunday?

H.

Ans.—1. "Certain ministers" are only disobeying the rubric: "Upon the Sundays and other Holy-Days (if there be no communion) shall be said all that is appointed at the communion until the end of the general Prayer [for the whole state of Christ's Church militant here on earth] . . . concluding with the blessing."

2. All that should be upon the table before the commencement of the service is the "fair white linen cloth." Immediately before the prayer for the Church Militant the rubric is quite explicit: "And when there is a communion, the priest shall then place upon the table as much bread and wine as he shall think sufficient." In a country church without a credence-table, and having the vestry at the opposite end of the church from the altar, there may be a slight excuse for arranging everything upon the Holy Table at the beginning of the service, but it is uncanonical.

3. Nothing should be omitted that is directed in the prayer book, and we never had the misfortune to hear the invitation "Let us pray" omitted. There is a screw loose in the clergyman that omits it.

4. "The regular monthly Sunday" communion is of no scriptural, canonical or rubrical obligation, and